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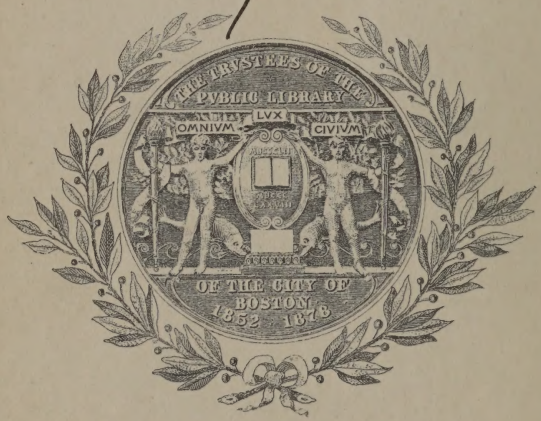

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ILLUSTRATIONS

OF THE

FOUR FIRST DEGREES

OF

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FEMALE MASONRY.

AS PRACTISED IN EUROPE

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FEMALE MASONRY,

AS PRACTICED IN ENGLAND, FRANCE, AND GERMANY, &c.

THE FIRST DEGREE OF AN ENTERED APPRENTICE.

The Master is placed at the upper end of the Room in an Elbow Chair under a Canopy.

The grand Mistress takes her seat at the right hand of the Grand Master, and are both clothed with plain white aprons, and are decorated with a broad blue ribbon to which hangs the attributes of the order.

At the lower end of the room opposite the Mr. and Mrs. are placed two elbow chairs, one for the Brother Inspecting Warden, and the other for the sister Inspectrix and Trustee, with the same Ribbon, Jewels and Aprons.

The rest of the Brethren and Sisters are placed, an equal number on both sides of the room, and are to have white aprons and gloves, as emblems of candour and modesty, they are decorated with a white ribbon and a trowel hanging to it.

The Master holds a mallet and the Mistress a trowel.

At each side of the Master is placed a brother each a naked sabre in their hands and a chain made of tin.

This Lodge ought to be dressed with Bows and green verdures, as it represents a forest and is only lighted by five lamps of earth, burning with spirits of wine and salt.

Above the Canopy, behind the Master, must be a transparent Globe. Behind are several tapers fixed to illuminate the lodge.

The draft of the lodge is the Ark of Noah, the tower of Babel, Jacob asleep with the ladder at his head, and several tools of masonry.

The Lodge being thus decorated and illuminated and the Brethren and Sisters properly aranged, the Master opens the lodge in the following manner:

TO OPEN THE LODGE.

The Questions are asked by the Master and answered by the Brother Inspector.

M.—Brother Inspector advertise the Brethren and Sisters that I am going to open a Lodge of Entered Apprentices.

Br. Insp.—My worthy brethren and sisters, I acquaint you that the Master is going to open the Lodge.

Then the Grand Master says:

Br. and Sister Inspectress, assist me if you please to open

this Lodge of Entered Apprentices. Then the Gr. Mrs. says, brothers and sisters, I beg you to assist us in opening this entered Apprentice Lodge, upon which they all rise from their seats when the Gr. M. knocks 5 times with his Mallet, and the Grand Mistress as many with her Trowel, and they all make the sign of an entered apprentice, after which the Grand Master says:

Q. Br. Inspector what are the duties of masons and masonesses?

A. Obedience, Labour and Secrecy—Then the Grand M. says, My brethren and sisters the Lodge is open. Let us obey work and be secret.

Then they seat themselves and the minutes of the last Lodge are read, if any thing has remained unsettled, and if any mention is made in their minutes of a princess candidate having been proposed and duly elected, they proceed to the making of her before any other work is taken in hand.

N. B. The fair sex are Mistresses of our hearts, souls, and even our actions. Therefore as soon as they are proposed and admitted they are styled by no other title than Princesses.

Masons acknowledge no other nobleness in woman than virtue, and vice their only blemish, observe further that no man can be admitted in adopted masonry, unless he is at least a M. Mason. Thus it appears that initiating others than women cannot be. It must be further observed that no married lady can be by any means admitted without the consent of her husband, and he must be a mason, and he must approve of his wife's admittance, verbally or in writing.

An unmarried Lady cannot be initiated under 13 years of age, and must have the full consent of her parents, or guardians, which is sufficient if they are no Masons or Masonesses; if an unmarried lady is of age and none that can controul her, there is nothing requisite but her own desire of being initiated; the same is observed with a widow, but none can be conducted but by a Mason or Masoness, as the door of even the first appartment cannot be opened to the Profane.

PREPARATION FOR A RECEPTION.

The princess Candidate waits in the antichamber, a room adjacent, where two brethren are left to keep her company until the brother introducter arrives, and hands her in the preparing room, where he alone remains with her;—he then places her in an elbow chair, and ties a handkerchief over her eyes, and after about a minutes silence, he addresses her thus:

Madam, give me your hand that I may conduct you to the place of your destination, where you desire to arrive. He then leads her to the door of the Lodge, and tells her to knock 5 times with her hand at the door. As soon as the door is opened and she enters, all the brethren and sisters without rising clap their hands on their aprons as hard as they can. Then the brother inspector advances to her, and takes her by her other hand, and then asks her name and age, and what she intends to do in her present situation, she answers that she desires that she might be initiated in the mysteries of masonry and that she may be admitted in the degree of Entered Apprentice, upon which the Grand Mrs. says: *admit her for she is my particular friend* (although she may not be acquainted with her.

The brothers Inspector and Introductor conduct her to an Elbow chair, which is placed for her Preception, between the brother Inspector and sister Inspectrix when all the brothers and sisters clap their hands as before; when the Grand Mr. holds the following discourse or something to that purpose.

DISCOURSE BY THE GRAND MASTER:

Madam, we are inclined to believe that curiosity is not the motive that has engaged you to advance to the step you are now making, but that the favourable ideas you have conceived of masonry has been the sole object of your wishes, and the ardent desire, of being admitted by us.

Before I can divulge to you, madam, our mysteries, I am bound to acquaint you with the grandeur the laudable motives and the difficult aim which none can arrive at but masons. the object of masonry is, to arrive to the highest degree of perfection, our labour and sole intentions are, to build in our hearts the Temple of Virtue, where it ought without cessation to be admired, revered and respected, what enables us to destroy those edifices that are by corrupted nature, continually erected to falsehood, deceit, revenge, treachery and numberless their vices, which human nature are inclined to fall into. You may now madam form a small idea of the duties of masons and masonesses to what you are now about engaging yourself. We are fully persuaded Madam, that it will not be a difficult matter for you to fulfil the engagements you are now about contracting, which will strictly unite You to Us. It is necessary before we proceed to your initiation to acquaint you madam, that there is nothing undertaken here that is contrary to the Laws of the state. Religion or morality which I now declare to you by that truth which governs our Lodges. Thus madam by these sentiments, I expect you will

declare yourself; Do you still persist in the desire of being initiated into masonry, and do you think that you have courage to undergo the same trial, which all our sisters have done, answer me? After she has given her answer, all the brethren and sisters clap their hands on their aprons together, and then keep a profound silence together. The Mr. then proceeds; Brother Inspector. Let this Lady travel; who takes her by the right hand, raises her from her seat, acquaints her she must salute the Mr. the rest of the company with a respectful courtesy, which is returned by the whole Lodge, with one blow on their aprons, then the brother Inspector travels with her once round the Lodge and when she is returned to her seat again, pays her compliment as before, which is returned also as before. Then the Master addresses himself to her saying, Madam do you find yourself fatigued, if she replies, no, let the Lady continue her journey, but if she replies that she is weary, he returns for answer, Well madam not to abuse of your patience and constancy, the Lodge has consented but one tour more, on which she is led once more round and makes the compliment as before &c. and then every one observes the strictest silence. Then the Grand Master says, *my Brethren and Sisters, are you not struck with the modesty, confidence and constancy of this Lady, do you consent that the light be shown her.* This is answered by the clapping of their hands to their aprons. Then the Mr. says, Brother Inspector, show her the light, and show her to walk as a masoness. Then the handkerchief is taken off her eyes, as soon as she sees the light, they all clap their hands as before, as a token of applause, while she is making a deys courtesy, then the Mr. tells, her come to us madam, which she does, then the master tells her again, come and contract your Obligation, kneel with one knee on that stool, give me your right hand, and give the other to the Grand-misstres; when one of the Brethren [representing the destroying angel] who has a naked sword, which he holds across her arm, in such a manner, as not to touch her, and in this position she remains while she repeats the Obligation. In the mean time the lamps are extinguished and the light in the sconces and flustres are lighted, which are prepared for that purpose.

OBLIGATION.

"*I. A. B. Do in the presence af this worshipful Lodge and assembly, solemnly promise and swear, that I will hail and conceal, faithfully and inviolably keep in my heart, the secrets of Masons and Masonesses, which at this time or hereafter shall be revealed unto me, under the penalty of being disgraced and if I should fail in this my Obligation, I consent that I may be destroy*

ed, by the sword of the destroying Angel. May I thus be guided by a zealous love of virtue, and may that ardour purify my heart, and direct my steps in the most secret paths to perfection."

As soon as this Obligation is finished, the chair is immediately taken from her, and she is raised by both the Grand Mr. and Mrs. and they present her the apron, each of them holding one of the strings in their hands, which the Br. Inspector ties behind her, then the guards return to their respective places where they remain standing—when the Gr. Mrs. presents her two pairs of Gloves, one pair for men: the other for women—then the Grand Master addresses her thus:

You now find yourself my dear sister clothed in the badge of a masoness, the vestiments that kings, queens, princes and princesses have prefered to the scepter and crown and have quitted their royal robes for, and accepted the titles of brothers and sisters, in order to testify the equality which ought to reign amongst those who practice virtue.

The Gloves which are for your own use, represent to You the modesty that reigns in our own lodges and those for the men's use, shew you that we are not averse to a tender engagement of the heart, and that we approve and applaud that impulse of tenderness, that endears an amiable lady, to a man of honour, provided the views are legitimate. For this my dear sister you'll make a present of these gloves to him You esteem most worthy of that favour.

He then gives her the mallet and the grand mistress the trowel, and he says: by these and the powers we are invested with, we now make you a free masoness—You now become a sister to kings and queens and are equal to princes and princesses and inferior to none—so saying he kisses her forehead, which the Grand Mistress does also: the Master continues saying, my dear sister, it is in this manner that masons and masonesses salute each other to shew the veneration due to those who have given proofs of virtue, without which no admittance can be obtained in our lodge.

WORD.—The word is FIX—or FIAX—and assyrian word which signifies in English 'ACADEMY' or "SCHOOL OF VIRTUE."

SIGN.—The sign is to slide Your thumb in a serpentine manner from your chest to your waist, as if you were lacing your stays, which is in allusion to the mysterious ladder of Jacob, and denotes the union between perfect virtue, and the just and upright symbols of faith and mercy.

TOKEN.—You give each other reciprocally the right hand and both knock three times with the thumb on the first joint of the forefinger.

The STEPS are five made in a square, go my dear sister and give the sign, token and word and salute to the Grand Mistress, after which the Brother Inspector gives her his hand and introduces her to the Brethren and Sisters, who stand in their respective places, after which he hands her to the elbow chair between his and the sister Inspectrix, and when she is seated he receives the sign, token and word with the salute, and after that all the brethren in their turn (one by one) approach her to repeat the same ceremony, which must be performed with noble and graceful air, without her rising from her seat, after which her reception is applauded as before, by striking their aprons, after which the grand master gives the following instructive history.

Adam the first of masons formed a Lodge with his children—to whom he communicated the knowledge he had received from GOD. CAIN who succeeded him in the office of Grand M., fixed his settlement at the eastern regions of Eden, where he signalized himself in building a city which he named Enoch, the son of Gerelds, Virtues were so great, that he merited to be from the communication of men, and restored to the terrestial Paradise—The spirit of prophecy, which he was endowed with, enabled him to foresee that it would not be long before the wrath of God be manifested by the destruction of the world, he had that the Sciences should be lost, made him erect two large columns, the one of brick and the other of stone, on which he wrote in hierogliphics the Principles and Rules, the one of brick was ruined by the Deluge, and of Stone remained to preserve to posterity, what was engraved on it, and his prudent precaution met with the desired effect. *Curon* assures us that this column still remained in *Syria*, at the time of Emperor Vespasian. Men having till this time lived in the worship of the true GOD, and followed the principle of Virtue, but those that came after, gave themselves up to all manner of Vice.—God in his anger resolved to extirpate this abandoned race, and Noah was the only one who found grace before him. God communicated to him, that he intended to send an Inundation to destroy the earth, and ordered him to build an ARK of five stories high, for his and his family's safety, of which he gave him the plan ; it was built of Cedar, a wood by nature, the least liable to decay. Noah having finished the ark, he and his children entered it five days before the *Deluge* began, and by that means they were all preserved, as well as all the Traditions and Secrets communicated by God, and in particular those concerning Masonry.—When Noah and his family went out of the Ar-, he and his descendants remained for a considerable time, on the high-

est parts of the mountains, fearing a second Deluge might ensue; time after time however they ventured to descend to the plains where they formed different settlements. At this time there was but one language used among men, but still they became rebellious to the orders, and commandments of God; in the apprehensions they had of Gods Vengeance, coming over them—*Nimrod* as valiant, as audacious and the most skilful Mason in his time, assured and offered them his protection, even against God himself, if he should threaten the earth a second time, with a Deluge, and for that purpose he would build a Tower which should reach the heavens—The disappointment this undertaking met with, is known to every body; God having confounded their language, which obliged them to abandon the work, and disperse themselves; after this the Grand Mr. explains the draft of the Lodge in the following manner:

EXPLANATION OF THE DRAFT.

My dear sister, You see before you the ARK of *Noah*, tossed about by the waves, which shews you the human mind in agitation by the motions of the passions—Jacobs ladder represents to us the road to happiness by the union of two principal virtues, and is represented in the two strait posts, or supporters of the ladder; the one signifies the love to God, and the other the love to our neighbours, (two most excellent precepts) they both together support the different degrees, by which one arrives to happiness, that is the practice of every moral virtue originally springs from the two first principles; the tower of Babel represents to us the variety and ostentation of the children of the earh, which subduing we cannot be warranted as practitioners of the masonick laws the scope of which is, to shew the homage due to the great architect of the Universe, and to dedicate in our hearts a temple to his glory, to love our neighbours as we do ourselves, and to look upon our brethren and sisters as our equals, without distinguishing the state of honor, birth and riches. The masonic tools and utensils are explained to some moral scene, or other according to the capacity of the orator. The instructions my dear sister which the worshipful Mr. will give you before this lodge is closed, will perfectly instruct you in the first degree of masonry, which we now with great joy and pleasure have conferred on you—then the orator makes her a compliment and retires to his seat, then the Master resumes the following

DISCOURSE.

My dear sister nothing can be more convincing proof how much our society is devoted to esteem, and how great a confi

dence they place in you by the entrance in our lodge which we this day have granted you; but that you may be sensible of the price, of that sacrifice, we make of divulging our mysteries to you it is very proper you should conceive the beauties of the secrets we communicated to you, after which you will be sensible of the indispensable necessity of your subjecting yourself to secrecy.—The,vulgar always unjust, unpolished and malicious, in their censures, have constantly formed the most disadvantageous ideas of us, and have indefatigably laboured to prepossess the Fair Sex against our assembly and lodge by the most opproprious aspersions, founded only on the most abominable calumnies—for in short my dear sister, what judgment can an ignorant people form of us, as they are distant from the real light of truth, it is not in their power to be sensible of those benefits that accrue from a perfect knowledge of it. My dear sister, it is us alone that are acquainted with that bright luminary of truth; it is us only that lighten it, in order to follow it, and us also alone to communicate it to you. Oh! Ye Sex, most amiable, who ought to share it with us, and who have for times past been exiled from our lodge.

We have always regretted the loss your absence has occasioned, but having considered that there still remain among your Sex a disposition of a Delilah, a Judith and the accounts of which History furnishes us with, and who have been the cause of your Sexes banishment from our Lodge as a scrupulous thought continued unsatisfied, which is at last conquered by resolution.—In short it is time to recal into our society, such Sisters, who are as discreet as they are amiable, and who are the properest to afford comfort and delight.

It is here you find the Temple of Virtue, which is as ancient as Virtue itself, which, notwithstanding is neglected by the wortd in general, tho' respected by some as much as ever, and the path no less the most certain, and the only that guides us to morality.—It would be endless my dear Sister for me to undertake giving you a detail of the true pleasure and full extent of our happiness.—True reflection will on one side convince you of it, and practice on the other side teach you by the good Laws that we are subject to.—You departed from darkness, in order to receive the liveliest and most glorious illuminary—it is that which will light the actions of your life, and guard you from striking on those rocks, where virtue is so liable to be cast away—My dear Sister, You now see the precious treasure we have entrusted you with, it is with joy and pleasure we make you a partaker

—Enjoy them my Dear Sister, and remember the more they are in danger, the more you ought to defend them.—The secrets of our mysteries, you ought strictly to observe, and maintain them inviolable—may heaven be your guide that you may never forget that sacred Obligation you have here deposited, and let us with pleasure perceive the progress You make in the royal Art, for which reason we are determined to communicate to you a still sublimer degree. Be constant and strict in fulfilling the duties in masonry, as you are amiable and worthy of being beloved—Then all the Brethren and Sisters shew the token of applause, which is answered by the Sisters alone who rise and clap their hands. After this they enter upon business to which concerns Masonry in general, or this Lodge in particular, and what may be interesting to the Brethren and Sisters present, or those absent for their benefit or promotion.

GENERAL LECTURE.

N. B. The questions made and answered should be done in the most polite manner and must be preceded with my Dear Sister, or Sister such a one, not using the appellation of Madam or Miss, during the continuation of the Lodge, in default of which they are liable to pay a fine, which is used for the use of the Lodge, or the poor, and must be paid immediately to the Mr. Treasurer, whatever fines the Sisters are judged to pay, according to the laws of the Lodge, the Brothers are always double as much if they transgress.

LECTURE.

Q. Are you a Masoness's Sister?

A. I believe so.

Q. If you believe, why dont you say you are?

A. Because it is the weakness of my sex, to be doubtful, and that the knowledge of an Entered Apprentice cannot extend far.

Q. Where were you made Masoness?

A. In a place inaccessible to Cowans.

Q. What did you perceive in your entrance into the Lodge?

A. Nothing that I could comprehend.

Q. Are you contented with your fate?

A. All my Brethren and Sisters are convinced that I am.

Q. How do they know that?

A. By my eagerness of being initiated, and by the sufferings I have undergone.

Q. Do you promise to keep our secrets inviolable?

A. That which I deserve shall be my security.

Q. What made you an entered apprentice ?

A. The Mallet and the Trowel and my virtue.

Q. Of what use is the Mallet ?

A. To subdue the obstinacy of my mind, and govern my passions by the example of my Brethren and Sisters.

Q. Of what use is the Trowel ?

A. To stir up and firmly fix in my heart the principles of honour and virtue and employ it so that I may be able to erect an edifice worthy of the noblest society.

Q. How does a Masoness travel?

A. For the ARK of NOAH.

Q. What does the Ark of Noah represent.

A. The human heart in agitation by the passions, as the Ark was by the waters of the Deluge.

Q. Who was pilot of the Ark ?

A. Noah the Grand Master of Masons in his days.

Q. Who is the pilot of your soul ?

A. Reason.

Q. What is the standard ?

A. Masonry.

Q. What is the Cargo ?

A. Morality.

Q. What does the Tower of Babel represent?

A. Ostentation of the folly of mankind.

Q. What suppresses the Ostentation ?

A. The wise Laws of Masonry.

Q. Give me the sign ?

A. She gives it.

Q. Give me the word ?

A. Fix, feix or fiax.

Q. What does this word signify ?

A. Academy, or school of Virtue ; Which is masonry.

Q. What is the signification of that sign ?

A. The represntation of Jacob's ladder.

Q. And where does that carry you ?

A. To felicity, which we arrive at with strict Union of Virtue.

Q. What are the duties of a masoness ?

A. To obey, to work and keep a secret.

TO CLOSE THE LODGE.

Q. What are the virtues of a Mason and Masoness ?

A. Obedience, Labour and Secrecy.

Q. Sister Trustee, what has been done in this Lodge ?

A. We have obeyed, we have worked very hard and there remains only to conceal.

Gr. Mr. as we have been hard at work, it is time that we should rest ourselves. I exhort You my Brethren and Sisters to conceal and to preserve inviolable the secrets of Masons and Masonesses. He then addresses himself to the Grand Mr. and says Worshipful Grand Mrs. I crave your assistance in closing this Lodge, he then knocks five times with his mallet, and the Grand Mrs. as many times with her trowel, the Brethren and Sisters then all rise and give the sign of this Degree; then the Mr. says, my Brethren and Sisters, this Lodge is closed, the Grand Mrs. repeats the same, and the Lodge is closed.

DEGREE OF A FELLOW CRAFT

In the south of the Lodge must be a table covered with a cloth in the form of an Altar, on which is a trough with mortar and the sacred fruit on a dish, and two candlesticks adorned with wax tapers.

At the lower end or west of the Lodge, must be a stove, on which is to be an earthen vessel with burning spirits and salt, the Brethren and Sisters form themselves in a circle at the upper end of the Lodge, the R. W. Mr. places himself in the middle, and a Br. opposite to him, holding an Olive Branch.

All the Brothers and Sisters are covered with a white veil and the circumference of the face with a black ribon, the second Senr. W. wearing black gloves and drawn swords in their hands.

The Br. Introductor (who is chosen amongst the most sedate and skilful) goes to conduct the Apprentice in a preparing room, and asks her if she will consent to submit to all those trials which are required for her to undergo, he takes off her right rufle and one of her ear-rings, which he returns to her again, and she puts them on again herself, after which she is hood-wink'd and in this manner she is introduced into the Lodge, leading her twice round and then fixing her back against the Globe of death, or burning spirits, her face towards the W. Mr.—

The Brother Introductor leaves her for a moment and approaching the W. Master telling him this is the Sister which is desirous of being made a fellow Craft, and consents to submit to the necessary trials; See, here is her garter she has given one as a pledge; The W. Mr. asks her if this be true, and forwarns her that by discovering the least dread or feebleness might be a sufficient Bar against her gaining admittance—if she is resolved, the Worsh. Mr. orders the Brother Inspector and depositor to let her make the first trial—the Brother Inspector then takes her by the hand and turns her face towards the Globe of Death—the W Mr. tells the Broth-

er that holds her to shew her all the horrors in his power—the Brother Inspector then takes off the cloth from her eyes, and at that time all the Bretheren clap once on their right knees crying *Eve*, to which the W. Mr. answers, fear not my Brethren. A moment after that, the W. Mr. orders the Brother Inspector to let her pass through the trial of the fire of death to life—in consequence of which he turns her towards the Master, and tells her, advance to the stove where the spirits are burning—the R. W. then says, it is sufficient, let her come to me (begining the steps with the right foot, when she is arrived to the Worsh. Mr. he makes her kneel, and then asks her, if she has always faithfully observed the first Obligation, and if she is steadfastly and firmly resolved, to keep inviolable those new secrets, which she will be instructed with, after her answer the Worsh. Mr. makes her repeat the following

OBLIGATION.

"I. A. B. Do in the presence of this venerable assembly promise and oblige myself under the penalties of my former obligation, never to reveal the secrets of a fellow craft, always to retain an effection for my Brethren and Sisters, to protect and succor them on all occasions if in my power, and if they want my assistance, and I promise never to taste the kernel of that apple which may have a similitude to the bud or seed of the forbidden fruit. I further more promise that I will this night of my reception sleep with the garter of the order I now receive, and that I never will reveal these mysteries to any Cowan, or any below this degree, thus I say, as God be my aid."

As soon as this Obligation is taken, the burning spirits are extinguished, and the candles are lighted, the Brothers and Sisters clap their hands on their left knees as before, crying EVE, to which the Mr. answers as before, fear not my brethren the candidate still remaining on her knees—then the Mr. orders the brother depositor to fetch the true and secret fruit, and then bids her rise, telling her the security of Masons still requires this precaution, then places the trowel in the mortar, and passing across her mouth, repeating the same several times, and at last placing it on her lips, says: this is the signal of discretion which I now apply to you, and given her the fruit, receive and maintain the tree in the middle of the garden, which when you have tasted will render you equal to us, in distinguishing the good from the evil—She then eats of the fruit and all the Brethren say, Vivat, Vivat, upon which the W. Mr. goes and gives her the garters of the order, of which he makes her a present—after that

she retires in order to put it on, then she is clothed as the Brethren with a Veil and all wish her joy.

She is then instructed by which the mysteries of what she has heard and seen is explained in the following manner.

The approach of death was visible to the state of man after the fall, and the imprudence of your Sex has been the cause of your ruin;—Notwithstanding the day of vengeance is to be succeeded by a day of mercy; which is represented to you by the favour conferred, in introducing you into the dwellings of fidelity, to which you ought to compare the assembly of your Brethren and Sisters here present, among whom you are now admitted and admired, you are come to this as to the terrestrial Paradise, where the nourishment we make use of should be considered as received from the tree of life, and the science of masonry. The picture or draft of the Lodge represents the garden of the terrestrial Paradise.

THE FIGURES OF ADAM AND EVE.

The tree of knowledge of good and evil, and the serpent twisted round it, sign is: To put the little finger of your right hand to the right ear, and the left hand holding the wrist of the right hand. This sign is answered by applying the 2d and 3d fingers of the left hand to the lips, and the thumb under the chin. The first word is *Belba*, and signifies tower of confusion. The second word is *lamma sabuctami*, which signifies, Lord. I sin on no other account than, because thou hast forsaken me.

There is no token in this Degree.

LECTURE.

Q. Are you a fellew Craft?

A. Give me an apple and you will be able to judge.

Q. How became you a fellow craft?

A. By a fruit and ligament.

Q. What doth the fruit signify?

A. The utility my heart felt of the knowledge of Masonry.

Q. What signifies the ligament?

A. The force of friendship, founded on virtue alone.

Q. What was applied to you on your reception?

A. The seal of masonry.

Q. Why are the fellow crafts forbid to eat the kernel of apples?

A. Because the kernel is the bud and sweet of the forbidden fruit.

Q. What doth the name of fellow craft signify?

A. Peace and concord re-established among the Brethren, by the destruction of the Tower of Babel.

Q. What is the state of Masonry?

A. To be happy.

Q. How do you attain to this happiness?

A. By relief of the tree in the centre of the garden.

Q. Where is that planted?

A. In the garden of Eden or in a garden delightfully besprinkled with flowers.

End of the Lecture.

This fellow Craft's Lodge is opened and closed the same as the entered Apprentice Lodge.

THE THIRD DEGREE.

The draft of the Lodge represents:

In the upper part of the Lodge is seen a rainbow of a semicircular figure, under which is an altar, whereon is a billet of wood, and on that wood a lamb, consuming by fire from heaven, as the sacrifice which *A*braham intended to make of his son Isaac.

In the four corners of the Lodge are placed four figures, representing the four parts of the world, each of them their different attributes.

*A*t the left side is the *A*rk of Noah resting on a mountains and a Dove entering the *ARK* with an olive branch in it, bill.

*A*t the right side the tower of Babel, by the side of which is a trough, a rule and a hammer.

Below at the left is the ladder of Jacob, with angels mounting and descending it, while he is asleep.

Below at the right is a city consuming by fire from heaven, and the wife of *LOT* represented in the form of a salt pillar facing the city in flames.

Below that in the middle is a well or pit in which Joseph appears—and above said well is seen the sun and moon with eleven stars.

*A*ll these above mentioned paintings must be done upon a cloth or board, under which must be hid a ladder chalked of 7 steps 8 or 9 inches asonder.

On the right side of the master on the lodge board must be placed 7 candles, and on the left side six, at equal distance according to the length of the board, and no other candles to appear, except two on the table that represents the working place of the *M*asons, on which must be also a stone made of tin.

TO OPEN THE LODGE.

Q. (By the R. W. Mr.) What are the duties of a Mrs. Masoness?

A. (By the Inspr.) *T*o love, protect and releive the Breth-

ren and Sisters.

Then the W. Mr. says, let us be affectionate, let us mutually protect and succour each other as far as lays in our power. —This Lodge is open.

FORM OF INITIATION.

The candidate of fellow craft must remain in a seperate room, and when every thing is ready, the brother Introducter, conducts her to the door of the lodge, on which he knocks five times, having previously made her some pathetic discourse, concerning the dignity she is now about entering into, and that nothing but merit can recommend her.

When she enters they make her walk once round the Lodge (being hoodwinked before she enters) and she is placed at the foot of the Ladder under the Lodge board or cloth the brothers and sisters observing a profound silence for some time, after which the W. *Mr.* questions her in the principal parts of the proceeding degrees, and after she has answered to these questions, he tells the brother *W*arden depositor: draw that veil which hides the sanctuary from our Sister, and take the cloth from her eyes—he then observes and admonishes her with what perserverence she ought to approach the *A*ltar, then he orders her to take off her shoes and travel about the Lodge board on her stockings and then she kneels before the *A*ltar, on which she lays her right hand in order to take her observation mean while, the Brother Inspr. or Depositor, holds a naked sword close to he neck, when she repeats the following

OBLIGATION:

"*I. A. B. Promise and swear at this venerable Altar, and by "the sacrifices of Noah, Abraham, and of Jacob, never to re- "veal any of the secrets of Masons and Masonry, and never "even to explain unto any entered apprentice or fellow craft "above their degrees, or what I know of the mysterious Ladder, "the Ark of Providence and the Tower of Babel, I promise to be "affectionate to all my brothers and sisters, and to protect and "succour them on all occasions, when I have it in my power—all "this I promise on the word of my honour: and consent (should "I be capable of failing in this my obligation) to incur shame "contempt and infamy, which all good and free Masons have "reserved for perjuries—as God be my aid.*"

*A*s soon as she has taken this Obligation, the Inspector withdraws his sword from her neck, and she retires to put on her shoes. Then the *W. Mr.* orders the Brother Inspector to conduct her to the place for working; and to teach her how to work the masons work—then the Brother Inspector makes her hold the chisel in her left hand and mallet in her

right hand, and bids her to strike 5 knocks with the mallet on the head of the chisel, which is applied to the edge of the stone, immediately after he gives her another mallet, which he tells her to use in the same manner as before, striking with that also five times, after which the Wr. *Mr.* enquires of the Inspector, what production has the sister to shew from her labour? the Brother Inspector looks at the stone and answers the *Wr. Mr.* that the sister has produced a heart.—Then the *Wr. Mr.* explains to the sister that the *Art* of *Masons* consists in transforming mankind, and renders the hardest and most cruel hearts docile, soft, human, and civilised after which he bids her mount the ladder as a *Mistress Masoness*—She places her right foot horizontal mounting the first step, the left foot perpendicular on the 2d steps, then brings up the right foot to the left in a paralel line—then advances the left foot first in a horizontal manner on the 3d step and the right in a perpendicular manner on the 4th step, then moves the left foot on the side of the right in a paralell line, and continue thus unto the top.

When she comes to the last step the *Wr. Mr.* asks the Brother Inspector where the sister is arrived to, he answers to the summit of felicity the *Wr. Mr.* then says: Let the sister come to me, that I may reward her for her labour—when the Brother Inspector conducts her to the master, who gives her a trowel of gold, which denotes the *Mistress*, and this trowel is worn by *Mr. Masonnesses* round the neck to a blue ribbon when in the Lodge, but otherwise used as a jewel to a watch—then the *Wrs. Mr.* desires her to be seated at is side, and addresses her thus:

DISCOURSE BY THE WORSH'L MASTER.

You find yourself at last my dear Sister arrived at the door of the *Temple* of *Truth*, ridiculous prejudices and gross errors withheld you from it, while you remained ignorant of our mysteries. This began to disappear when you made the first step towards the path of virtue—Let then the object of your happiness never be neglected—it is in the bosom of truth that we enlarge our felicity, and make us envied among the envidious, for tranquility follows us in our troubles and nothing disturbs the sweetness of that amiable delightfulness, which reigns among us without cessation. *We* take virtue for our guide in all our actions, and never go astray from that road which leads to our happiness, by which supremacy we are formed to withstand the check of consience, and taste the charms and sweetness therof—

The Wr. Mr. then proceeds the history of *Lot*,

Lot the son of Haram, and Nephew to *Abraham* chose

Sodom (being a beautiful country) for the place of his abode —after eight years residence there, King *Cader Lahomer*, and his *Allies* having attacted the inhabitants of Sodom, and the neighboring cities and had put them to flight, pillaged *Sodom* and carried numbers captives, and among the rest, *Lot* the nephew of *Abraham*.

Abraham being informed of this, collected and selected out of his servants three hundred resolute and well armed men, pursued the confederate Kings, and overtock them at the head of Jordon where he defeated them, and put them to flight—when he recovered the booty they had made, and brought back the captives, in the number of which Lot made one.

Some years after that the crimes of the Sodomites and four neighboring cites being arrived to the highest pitch—God sent three *Angels*, passing by the dwelling of *Abraham*—this Patriarch had the happiness of entertaining them in his tent —and when he escorted them to *Sodom*, one of them disclosed the purport of this journey—*Abraham* dreading the danger his Nephew was exposed to, asked him if God mixed the innocent among the guilty, to share the destruction of the City ? and if he will suffer them to perish, suppose there are seventy righteons and just to be found ? the *Angel* answered him and said, if there be but *ten* just and good to be found, *Sodom* will not be destroyed.

Abraham returned with that confidence that at least that small number of just would be found in so large a city, among which he did not doubt his Nephew was enclined,

The *Angels* entered the city in the evening and placed themselves in the public market. Lot knowing that strangers were there, made towards them, and entreated them much to enter his habitation, they entered there, and provided them refreshments—but before they retired to repose themselves, all the inhabitants assembled to beseige the house of Lot, and told him, that they would see those men, who lately had entered his house, and know who they were. Lot went forth and prayed them that they would not commit so abominable an outrage, signifying he had still two virgin daughters, which he rather would deliver unto them, and do with them as they pleased and thought proper, provided they would not insult his guests, who had entered his house as a place of security, and then bid them withdraw—but they answered him, you that arrived as a stranger, do you pretend to act as our Judge ? You, yourself shall therefore be treated by us with violence and when they were on the point of breaking open the door, two of the *Angels* held forth their hands to *Lot* and

made him retire in the house, and then struck those that were about to commit the outrage with blindness, so, that they could not find the door.

The angels then bid lot, make ready and depart from the city with all those that belonged to him, saying, we are commanded to lay it in ashes, for its sins are gone up even before the Lord, and he has sent us to destroy it. *Lot* went and acquainted his sons in law who had married his danghters —saying they must hastily depart the city of *Sodom*, for that the Lord intended to destroy it, but they treated his advice as proceeding from an idle delirium.

The morning following the *Angels* lead Lot, his wife and daughters ont of the city, having by some means got them from their homes, for they were loth to leave it—the *Angels* then told them to save themselves with all expedition, and never to look back till they gained the mountain for fear they should be envolved in the misery of the rest.

Lot prayed that the *Angels* would give him leave to retire to *Zoar*. which was one of the cities condemned to perish by the fire, the *Angels* condescended for his sake and permitted him to seek refuge there—but the wife of *Lot* having looked back (being surprised at the flames and fire that fell from the heavens which overwhelmed the Territories of *Sodom*) was instantly changed into a pillar of salt.

Lot having seen the miseries of Sodom and its consequences of the neighbouring cities, dreaded to remain any longer at *Zoar* in consequence of which he departed from thence and retired to a cave where he took several lodgings to himself and his daughters—the later imagining the world would be at an end, were they not to procure new Inhabitants, they intoxicated their father, and the eldest slept with him without his perceiving it, and she conceived and got a son, which she named *Noah*, and he became the father of the Moabites, the youngest approached herself to him the second night, after having got him also in liquor, and she conceived and got *Amon* of him derived the Amonites.

It is to be seen in the commentaries of———Geneva the 29th chapter, to learn what judgement ought to be formed of the conduct of Lot, his daughters, and his wife.

St. Peter informs us that God delivered *Lot* the righteous from the oppression and vexation of *Sodom*.

Some pretend to say, that *Belbhegor* worshipped by the *Moabites* was no other but *Lot* himself—*Belbhegor* signifies *the naked God and without shame*, which answers to what is said that passed between him and his daughters.

The wife of *Lot* being mentioned among the Rabby's by

the name of *Hedith* which signifies a testimony, as if they would say or remark that this woman was an example or witness how God chastised the faithless and imprudence of those who take no notice of his threats, nor believe in his promises.

The greatest part of those who have travelled through Palestine, inform us that they have been shewn the wife of *Lot*, that is to say the rocks in which she was transformed.

THE LECTURE.

Q. Are you an Apprentice.

A. I believe I am.

Q. Are you a fellow craft?

A. Give me an apple and you will be a judge.

Q. Are you a Mistress Mason?

A. I know how to mount the Ladder.

Q. Of what is that ladder composed?

A. Of two upright posts, and the steps.

Q. What are these steps?

A. The different virtues which are grafted one after the other.

Q. How do you reach the first?

A. Through candour, a proper virtue to render a generous soul susceptable of good impressions for Masons and Masonesses.

Q. How do you mount the second?

A. By a lenity and mildness which I show towards my equals, but my brethren in particular.

Q. How do you get to the third step?

A. By truth, the darling infant of heaven, one of the rays of the sun that great luminary of the Universe.

Q. Which is the great truth?

A. God alone.

Q. How do you arrive to the fourth step?

A. By temperance, which teaches me to curb my passions, and to fly from all excess and irregularities.

Q. Are you able to mount the fifth step?

A. Yes worshipful, I hope to mount it by practising discretion and secrecy in all the secrets of masonry and of all that in which I may be instructed which concerns masonry.

Q. Which is the last step?

A. Love and charity, which is thus divided: The love of God, and the love towards my neighbors?

Q. Are there no intermediates?

A. Yes R. Worshipful.

Q. How many?

A. Numberless.

Q. For whom is the knowledge thereof reserved.

A. To all good Masons and Masonesses, who have reached the first step, and have learnt to practise virtue pointed out to them, and who merit by their zeal and discretion to penetrate further in the road of happiness.

Q. Where doth the base of the ladder rest?

A. On the foot stool of the Lord, namely the earth.

Q. How far doth the summit extend?

A. By the justness of his creatures, the source of felicity.

Q. Which was the firtt Mason that merited to be acquainted with this ladder?

A. The Patriarch Jacob, at the time of his mysterious dream.

Q. Do you know the Ark, its property and consrtuction?

A. Yes R. Wrs. I am a Masoness, I work in the Ark, and come to dwell there in order to correct the frailties of human nature.

Q. Who constructed it?

A. *Noah*, the restorer of the new world.

Q. Why did he construct it?

A. To save himself and family from the Universal Deluge, as masons come to the lodge, to withdraw from the inundations of vices, which corrupt nature.

Q. How long was Noah in constructing this Ark?

A. One hundred years to complete it, which teaches me that it requires a long time and great labour to attain to perfect wisdom.

Q. How was it built?

A. By command and plan given by the great Architect of the Universe, and by which Masons strive to practise virtue, which is the only means of being delivered from the general corruption, that the tracke of the blackest colour never should ruin their innosence.

Q. How did the Ark receive light?

A. By an only window.

Q. Of what form were the planks?

A. All on an even form and well raised, which shews the perfect equality that reigns among us, in order to extirpate all self love and false prejudices, the destroyers of happiness.

Q. What was the Ark done over with?

A. With a————on the inside, and on the outside with a precious cement showing the friendship we possess in our Lodges to preserve the unanimity among the brethren and sisteren.

Q. What bird did Noah send first out of the *Ark*?

A. *A* Raven which did not return an unhappy simily to

those unhappy Brethren who like this animal has not any other nourishment but by the corrupt allurements of their passions, and afterwards forget those innocent delights of Masonry in order to plundge themselves into the sordid voluptiousness of the age.

Q. What bird did Noah send out after the raven?

A. Two doves—the first being sent out, came back, and 7 days after he send the second, who returned with an olive branch in its bill, a true emblem of all good Masons and Masonesses who support the peace and tranquility of the Lodge.

Q. What represents the tower of Babel?

A. The ostentation of the children of the earth, which cannot be warranted, when they approve the heart which is full of humility, and the sincerity of a good mason.

Q. Who was it that formed this presumptious project?

A. Nimrod the rebellious grand sire and tyrant of mankind.

Q. What was his reason for so doing?

A. To acquire a great name among men, and aspiring to be equal with God.

Q. What was the foundation of it?

A. Folly.

Q What was the story?

A. A desire of rnling the Universe.

Q. What was the cement?

A. The poison of discord.

Q. How was it formed?

A. Of a spiril line which shews the knavery and circumvention of a false heart, as well as the vanity of mankind.

Q. What perfection did this monument arrive at?

A. It went on increasing in height, till God sent a confusion and mixture of languages among the workmen which caused them to leave the work and disperse through the Universe.

Q. What became of this ridiculous edifice?

A. It became the haunt and habitation of the unjust.

Q. What lessons can Masons take from this event?

A. They learn by that, to revere the promise of being happy, to form their hopes on that alone, and not on an idle project of honours and fortune, never to build but by the plan of wisdom, and let virtue be the foundation of their edifices.

Q. What further reflections may be drawn from this?

A. That the Tower of Babel represents an ill conducted Lodge, without obedience or concord (which ought always to reign there) will fall into confusion and disregard.

Q. Are you a Mistress Masoness?

A. I know how to mount the ladder.

Q. How did you arrive to that?

A. By application, my zeal and discretion.

Q. What doth the picture of the lodge represent?

A. The sacrifice which Noah offered after he had left the *Ark*, and which was the offering of acknowledgement and gratitude—this teaches us that every true *Mason*, who has escaped from the dangers he has been exposed to, ought to acknowledge, and be thankful to the author of this being, for having supported him in them.

Q. What doth the sacrifice of *Abraham* (which he is going to make of his only son) represent?

A. That one cannot be a good *Mason* if he does not conquer those passions which are contrary to the laws of Masonry.

Q. Why is Joseph in the pit represented to us in the pictnre of this Lodge?

A. To shew us, that if virtue is some times unknown and in obscurity, it is in order, that it may shine forth with more lustre, when it comes to light, and receives its just reward.

Q. What represents the Sun, *Moon* and eleven Stars?

A. The approaching glory of that good son and *Mason*, to whose merit his father and brethren are to render the just homage.

Q. What is further represented in said picture besides Jacob's ladder, Noah's *Ark*, the Tower of Babel, *Abraham's* offer and Joseph's Pit, of which you have given us already the explanation?

A. There is also seen the Rainbow, the covenant of God, Sodom consumed by fire from heaven, Jacob sleeping, and Lot's wife transformed into a pillar of salt.

Q. What doth the rainbow denote?

A. The Union and harmony of *Masons* and *Masonesses*—which resembles the magnifficient colours mixed and blended, that form the Rainbow.

Q. What do we learn from the punishment of Sodom?

A. The horror which all good *Masons* ought to have for the abomniable crimes of these citizens which drew fire from the heavens on this infamous city which destroyed and consumed it. It also serves us, to strengthen our idea which we ought even to form of the corrupted soil on which it stood.

Q. What instruction can we form or draw from the transformation of Lot's wife?

A. Obedience which is indispensable in a Lodge and that a *Masoness* ought not vainly to search into secrets, which cannot yet be communicated to her.

Q. What doth the sleep of Jacob represent?

A. The peace and tranquility, which a good *M*ason enjoys in this world, and by that tastes the state of immortality.

Q. Why are you deprived of light before you are made a *M*asonness?

A. To shew how much we resemble blindness in indiscretly arguing about *M*asonry.

Q. What is the sign of a *M*istress *M*asoness?

A: They apply the finger of the right hand promiscuously to the left eye sheet.

Q. What is their word?

A. Avot Fair.

Q. What is the meaning of that word?

A. The brilliant light of truth has opened my eyes.

Q. What is the token?

A. It is reciprocally to support the right thumb by the joint near the nail between your thumb and finger.

Q. Why do *M*asons apply their token to the 5 senses?

A. It learns us to make no other than good use of them, first on the nose, which shews that the most exquisite perfumes of the most receivable value is nothing to a mason—for it is virtue alone that creates the valuable odour, 2d the ear shews us, that all good masons should be deaf to calumny and slander, and never urge a word to give offence to the chaste ear, the 3d on the lips shews that the banquet of the masons are less in order to gratify the appetite, than to repair the exhausted strength by their labor, the 4th on one eye, is to remind us that the external beauty which our sisters might be endued with, ought not to be so much regarded as their virtue, which renders them admirable and nearer approaching the image of the creator; the 5th of feeling, the token which we reciprocally give each other, and by which we are always reminded of our acts of peace and Union and that we always are to be ready to stretch forth a hand to succour a brother and sister in danger and necessity.

TO CLOSE THE LODGE.

Q. What are the duties of a *M*istress *M*asoness?

A. To love, esteem, protect and releive their brothers and sisters.

The fourth and last degree of Female Masonry,

CALLED PERFECTION.

THE PICTURE OF THE LODGE.

At the top is Joseph seen reconciling himself to his brethren—at the right hand 7 ears of corn that seem to bear plentifully—and on the other side olso 7 ears broken and meagre —Below which are several men represented with aprons on

and trowels, who are working the earth in order to make bricks.

*M*oses exposed in a basket floating on the river Nile, and the daughter of Pharaoh, rescuing him from the danger of the waters.

*A*t the bottom you see *M*oses and and *A*aron at the head of the Israelites, after having brought them safe over the red sea, which rises and returns on Pharao and his army, in their attempt of passing it.

On the right side of the master is a column made of tin, 5 feet high, with several holes peirced through it, and several stars dispersed all round it promiscuously, so that the light which is placed in the inside of said column might shine through it—this column represents the fiery columns which guided the Israelites in the night during their journey in the desert.

On the left of the master is another column, on which are no stars cut through as the former, and this represents the pillar that guided by day and skreened them from the Egyptians.—Both these columns are on the outside to be furnished with lamps of glass lighted—both these columns are to be encircled and crowned by the rainbow, to which are also to be pendent eleven lamps.

*A*n altar is to be placed under the rainbow and between the two columns, behind which the Wrs. *M*r. sits.

TO OPEN THE LODGE OF PERFECTION.

Q. *W*hat are the duties of perfect *M*asons?

A. To love, instruct and nourish each other in the practice of virtue.

Then the *W*orshipful *M*aster says: *This Lodge of perfection is open.*

FORM OF A RECEPTION.

*A*ll the brethren and sisters that are in perfection, place themselves in equal numbers on each side of the Lodge, and the moment the candidate enters they all fall on their left knees, holding a small wand in their left hand, and a sword in the right.—Before this the Candidate is left alone in the preparing room the brother introductor (who is chosen of the most serious turn and who is best instructed in the craft) goes to her when the Lodge is prepared, and after having examined her in the three preceeding degrees, asks her, if it is her ardent desire to arrive to perfection, if she answers accordingly, he briefly demonstrates to her the necessity of strictly concealing the secrets of *M*asonry, and in future zealously to practise virtue, which is the property peculiar to her present state—having done this he returns in the Lodge and fetches a

metal vessel which is not transparent, this is put on a plate or dish reversed under which is put a little live bird, and round the edge of said vessel is put some fine sand about two inches high, and this he so carries to the Candidate acquainting her that it is a precious treasure, with which she is to be intrusted; giving her a strict charge from the worshipful master, who expects that she will not touch it, nor be so curious as to know what it contains. Then he leaves her to her own reflections.

After she has been let alone about two or three minutes, the brother introducter returns to her, and if she has peeped or looked under the vessel, the fine sand which surrounds it will be spread; and the bird undoubtedly flown, and finding it thus he reprimands her very severely for her imprudence, extravigant, curiosity, and the slight regard she paid to her promise—he tells her that she has rendered herself unworthy of being admitted into the sublime degree of perfection, and that she must by her future labour and full proof of repentance, hope of soliciting the happiness of being admitted in time, when she is not admitted, and the Lodge closed—and afterwards when a table Lodge is open, the *W*rs. Mr. gives her also a severe reprimand and fines her in the sum of which must be immediately paid and goes to the poor.

But if the brother introductor finds by the sand that nothing has been touched, he then acquaints her that as a recompence for her descretion and patience, she shall receive the degree of perfection——he then bids her to take the treasure on the plate (after having first washed her hands in perfumed water) and conducts her to the door of the Lodge, where he knocks 5 times which is the signal for her introduction, on which the Wrs. Mr. knocks also 5 times—upon which the brother inspector warden depositor &c. opens the door to the Brother Introductor, and asks him if the sister has withstood the temptation? if he answers that she has, he then receives the plate with treasure from her, carries it and places it on the table prepared for that purpose, and immediately returns to the sisters hand, whom he hands in the Lodge and places her at the foot of the Lodge, her eyes not being blinded.

When she is placed, the Wrs. Master expounds in a few words concerning the dignity of this degree she is about receiving being the ultimate and last degree—how difficult it is to arrive to that degree, without having given sufficient proof of virtue, of zeal, capacity and discretion.

He then questions her in the principal points of the preceeding degrees; he asks her for the sign, token and

word of a Wrs. Masoness, which the brother inspector receives and and gives an acct. of to the Wr. Mr. who further adds that the sister by a happy Inspiration arrived to Masonry; that she has tasted of that mysterious fruit from the tree of knowledge of good and evil, that she has mounted the steps of virtue, and that she desires to enter the promised land of Liberty which flows with milk and honey.

The Wr. Mr. then orders the brother inspector to equip the sister for the voyage, and to let her cross the sea.

The brother inspector then gives her a wand in her hand (after having put the same chain that was used in the first degree round her arms) at which instant the Wr. Mr. knocks five times, a great distance between each knock, at the first knock, all the brethren and sisters rise, at the second they raise the swords in their right hands, in a perpendicular manner and line; at the third they all let the points drop down horizontal in a line; at the forth they all raise their wands in their left hands perpendicular—and at the 5th knock, they all drop the points of their wands in a horizontal manner, crossing the swords in a diagonal manner on the wands.

As soon as this ceremony is over, the Brother Inspector leads the sister to the foot of the alter———N. B. The 13 candles used in the degree of Mrs. Masoness are used in the same form of this degree, then the sister cand. kneels before the Wr. Master who addresses her thus: My Dear Sister, it is time you should be releived from your chains, and go out of Bondage from which you now come, the Obligation you are now about entering into, requires a complete liberty, he then takes off the chain and she repeats the following Obligation:

"*I. A. B. Promise and swear before the Creator of all Be-*
"*ings and the searcher of the most hidden sentiments, the aven-*
"*ger of Vice, and before my dear brethren and sisters, never to*
"*reveal the mysteries of the degree of perfection, which I may be*
"*entrusted with, either to an etered apprentice. fellow craft, or*
"*Mr. Masoness, and to practice the virtues which shall be thought*
"*me under the penalty of being looked upon by every virtuous*
"*Mason, as a perjured and infamous Being.*"

After the sister has taken the Obligation, the Wr Mr. desires the brother Inspector to bring forth the charge and treasure, which the sister was entrusted with, in order to convince the brethren and sisters present of her fidelity, and then he bids her rise. The brother inspector goes for the treasurer and deposits it on the altar.

The Wr. Mr. tells her, in order to begin her new and remarkable race, she must instantly turn the metal vessel, under which the treasure is deposited, as soon as she has obey-

ed his command the bird that was imprisoned takes its flight—the Wr. Master continues saying: Liberty is the greatest of all Blessings, and that she must patiently support herself in the several misfortunes, for sooner or later the hand of Providence will releive us in our primitive state.

Then the Brother Inspector conducts the sister to the working place, where he bids her work like a Mrs. Masoness, and makes her further more strike five times on the heart which he takes from a box.

The Wr. Mr. asks him what are the fruits of our Sisters labour? The Brother Inspector replies:

The first day she laboured in banishing from her, every false prejudice against Masonry.

The 2d day in obtaining strength in her Labour, and in learning the excellence of the order.

The 3d day has produced a heart which shews us, that by the art of free Masonry, the most hard, obdurate, the most cruel and severe heart can be rendered tender and compassionate.

The 4th brings forth the heart of a free Mason, who distributes benevolence among all his fellow creatures, and observes it as a duty to admonish whosoever it be of the brothers and sisters that stay away from the principles of Masonry.

Then the Wr. Mr. tells the brother inspector, hand the sister to me, that I may reward her for her labour. The sister then advances to the Worshipful, who gives her a pair of garters of blue silk, on which are embroidered two hearts in gold, and the following sentence divided among both of them.

La Vertue nous unit
Le ceil nous recompence
(in english thus)
By virtue we are united,
By heaven we are requitted.

He further more gives her a golden hammer, and a ring of gold and silver, on which is engraved the words (Le secret) the secret—the grand inspector, then teaches her the sign, token and words as will be explained hereafter in the general Lecture of the degree of the perfection of Masonry.

End of the ceremony of a reception.

Here follows the general Lecture of the last Degree.

LECTURE FOR THE PERFECTION.

Q. Are you a perfect Masoness?

A. By the assistance of the Lord I am delivered out of Bondage.

Q. What do you understand by this Bondage?

A. The captivity we are languishing under in this world represented to us by the Israelites in Egypt—every true Mason ought to consider his state in this world as a stranger languishing in slavery, and breathes only after heaven which ought to be looked upon as the true home.

Q. If you are subject to this frail world, how can you say you are free!

A. My initiations into your mysteries has opened my eyes —I have shook off the yoke of passions, reason has enlightened me, and its torch has pierced through the vail, where vice was covered by voluptuousness.

Q. How are you arrived at the summit of Masonry?

A. By the help and assistance of a brother who became my guide and brought me to the door of the Temple of Virtue, where its glory removed the darknes which covered the Universe.

Q. have you entered in this temple?

A. I have Wr. Master.

Q. How did you enter it?

A. By the vault of steel.

Q. What doth this vault signify?

A. The solidness of a vault depends on the fixing of the stones, which all meet the centrical point in the same manner every member of our order ought to work together in harmony the foundation of our strength, the Key of which is a virtuous and sincere friendship, the true charasterestick of a good Mason,

Q. Why is the Vault of Iron or Steel?

A. To remind us that we ought to shun the criminal pleasures of the iron age, if we would enjoy the innocent delights of the golden.

Q. How have you re-entered, when turned out of that delightful place?

A. In the Ark built by Noah, after the plan given by the Lord.

Q. To what end was the Ark built?

A. To save Noah and his family, a prophetical choice of the elected.

Q. Why did the rest of mankind not share in this benefit?

A. Because they were blinded by a false light, they divided the work of the Lord, who to punish their ostentation, left them to their hardness of heart and cast them in the abyss.

Q. where was the first Lodge held?

A. By Adam and Eve in the terrestial Paradise—during their state of innocence.

Q. When was the 2d Lodge held?

A. during the Deluge by Noah, who along with the righteous were shut up in the Ark.

Q. When was the 3d held?

A. When God in the shape of three angels visited Abraham and Sarah his wife.

Q. When was the fourth held?

A. When the angels chastised Sodom, and rested in the dwelling of Lott; and rescued the good Masons from the conflagration of that city.

Q. And when was the 5th Lodge?

A. When Joseph had found his Benjamin, and received his brethren at his table.

Q. Did he shew any distinction towards Benjamin.

A. He ordered that Benjamin should be served with five times more than his brethren, he presented him with 5 robes, having only given two to the rest—he introduced 5 of his brethren to Pharoah, from which period it is that Masons have consecrated the number of 5 and it is become a mark of honour and distinction, the 5 robes signify the five happy degrees which the last merited.

Q. Who can hope to obtain them?

A. All Masons resembling Joseph, after having gone thro' as many dangers, withstood the alurements of voluptuousness, and preserved his purity without dreading the greatest power in the Universe.

Q. How did this Patriarch arrive to such a high degree of glory?

A. Through his Prudence and wisdom, knowing what would fall to his lot—all of us may arrive to the same happiness by following the strict path of virtue.

Q. What was he rewarded with?

A. Pharaoh give him his royal ring, in remembrance of which the Wr. Mr. gives one to the sister in perfection.

Q. What became of the Lodge in which Joseph presided

A. It became numerous and rendered continual services to the King and people of Egypt.

Q. Who distinguished himself after Joseph in the direction of this Lodge?

A. Moses, the elected of God, to shake off the chains of the chosen people.

Q. What doth the picture of the Lodge of perfection represent?

A. Joseph surrounded by his brethren, and giving them the kiss of peace, which denotes his reconciliation to them—this teaches us that pardoning injuries is the true character

of Masons, and that they ought to forget past offences and preserve a sincere and durable friendship.

Seven ears of corn bearing plentifully, and 7 broken and meagre ears—the first represents the 7 steps pointed out by the mysterious ladder of Jacob viz: Candour, Meakness, Temperance, Clemency, Charity, Humility and Discretion, the practice of these virtues leads us with confidence to the enjoyment of plenty, tranquility and hadpiness.

The seven broken and meagre ears, are the image of the opposite vices such as Anger, Hypocricy, Lying, Pride, Vanity, Cruelty and Indiscretion, the practising of every one of them is sufficient to eradicate the lustre of those virtues, and make them lose their value, and reduces us to a state of misery which the fall of our first parents has plunged us into.

The men which are seen in the picture in the dress of workmen, shews that we have our origin from Aprons, Trowells, Mallets and other utensils, which points out to us our state, and that men may draw from the captivity of the Israelites in Egypt, the most striking lesson, in order to regulate our conduct.—We are all exiled from a short space in this perishable world, subjected to the inclemency of the seasons, and at the influence of the heavenly direction, we bring with us at our birth, secret inclination to evil, which when cherished leads us into an approaching fall. The reason which providence has endowed us with, is often opposed by folly and unlimited passions, which hurry us into vice, especially when we forget our Bondage. We can never fulfil the duty we owe to our State, we ought to make good use of our present time, and we shall have due credit for our labour as thus: To relieve our brethren.—Let us satisfy every one, according to our power, and by our diligence and zeal, that harmony which supports the universe then will be established.

Moses exposed on the waters of the Nile in a basket which is among the bushes, and Pharaohs daughter who comes to save him, the two first objects shews us that our life flies away with the swiftness of a rapid river, and that it depends on us, to set out in the practise of virtue.—Unhappy for us if we steer our course in that disorderly manner as the torrent which destroyes whatever it meets, we then leave in our passage the monument of horrors, instead of having our memory signalized by our good works.

The daughter of Pharaoh delivering Moses out of the river, teaches us that providence often points out ways to deliver us from our enemies, and oversets the plots they have formed for our destruction.

Moses and Aaron at the head of the Israelites after having crossed the red sea; Pharoah and his army drowned in the flood, represents those Masons that have thrown off the yoke of passions are in their Lodge like the Israelites in the wilderness sheltered from vice, as is well represented by Pharaoh and his destroyed army.

Q. What doth the Wrs. Mr. in a Lodge of perfection represent?

A. Moses, the chief and conductor of the Israelites?

Q. Whom doth the Brother Inspector represent?

A. Aaron, assistant and companion to Moses.

Q. What do the brethren represent when in the Lodge?

A. The children of Israel, the chosen people of God.

Q. What is the sign of perfection?

A. That, which God ordered Moses to give unto the children of Israel, in order to make himself known to them, as God's deputy.

Q. And what was that?

A. It is done by putting the left hand in the bosom, and after having withdrawn it you look at the bosom and hand with an expression of astonishment—then put in your hand a second time, and having withdrawn it, you look at the place and hand with a smiling countenance or expression of joy, which alludes to Moses who by command of God drew his hand from his breast full of leprosy, and returning it again in his breast, drew it out a second time as sound as it was before.

Q. When was it that Moses received this sign?

A. When God appeared to him in the burning bush, represented in the fellow crafts Lodge, by the earthen vessels blazing, around which the person initiated is to pass.

Q. How many words are there in the degree of perfection?

A. There are two.

Q. What is the first?

A. *Achirob* a hebrew word, and signifies a brother rejected.

Q. What is the second?

A. *Beth Abara* also a Hebrew word signifying a house of passage (or an Inn) to remind us that we are no more than passengers in this world, as the Israelites were only for a time in Egypt, which signifies a place of tribulation, having constantly lived in severe captivity.

Q. What is the token?

A. You present the palm of the left hand in making the sign, the brother or sister who is to answer it, stretches the left hand forward then you present it with the palm downwards, the other puts his hand underneath, and finishes the token by sliding his hand as far as the Tips of his fingers.

Q. What is the 6th step of the ladder?

A. *Clemency* which we ought to practice in case of abuses, particularly when it is from one of our brethren.

Q. Name me the 7th step?

A. *Humility* which we ought to shew in the midst of all our actions, and that whatever rank in life we may have or be raised to, this virtue will stifle our self-love and guards against the poison of flattery.

End of the Lecture.

TO CLOSE THE LODGE.

What are the duties of perfect Masons?

A. To love, instruct and nourish each other in the practice of virtue.

Then the Wr. Mr. says: my dear brethren and sisters, depart in peace, love, instruct and nourish each other in the practice of virtue which in the end will lead us to everlasting happiness, AMEN, And the Lodge is closed.

The feast of Masons by adoption is celebrated on the 4th day after easter, and they should strive to be as numerous that day as possible; there is generally a gathering made when the brothers and sisters have an opportunity to shew their charitable disposition, and such gathering is to be carried by the Wr. Mr., the Inspector and two sisters to the most worthy objects among the prisoners for debt, but there is always a preference given to a Brother, if there should be one in that situation.

This is held in remembrance of the feast which God ordered Moses to prescribe for his chosen people to remain as an everlasting monument of the captivity, which he delivered them from.

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